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SKETCHES BY THE WAY.

Montreal—Churches—Notre Dame—Wesleyan Chapel—
Rev. Mr. Jenkins—Parade Drill—Shadrach—Vicinity.

The first thing that strikes the attention of a stranger upon landing at Montreal, is the intolerable nuisance of officious cabmen and such like wharf vermin. Cabs of every description, from the large carriage to the antiquated, neck-endangering calèche, crowd every foot of the space. A passenger from the boats is compelled to run a fearful gauntlet to escape a regular mutilation—you are saved, however, one annoyance here; the vexation of exorbitant charges, for not only are the Montreal cabmen most solicitous to obtain your patronage, but to secure this object they will carry you free of charge to any hotel you may wish to reach. Leaping into the first open door that affords a refuge, we were borne at a terrific speed over a slippery wooden pavement to our hotel—here we found the accommodations of the most limited character, although it was the largest public house in the city. The travel was so great that every hotel was filled to overflowing, and ours in particular, but we were hungry and fatigued—we could not think of leaving, and so we told the landlord. He said we could not stop—we said we would not go—there was no help for it, we must have the best accommodations the city afforded, so he assigned us without comment to room B. S. Choking at the result of our Yankee importunity we marched off to our room with a sick look at the woe-begone countenances of certain "Perham tickets" gentry, who were making their egress in search of another house. But we found the arrangement of the landlord a complete sham—room B. S. being nothing more than the barber shop of the hotel, vacated for the occasion—but we were glad to turn in anywhere, and on cots 6 by 2 we resigned our bachelor selves to rest.

Montreal is a fine city, beautifully located and laid out. The streets are wide, well paved, and clean. The houses are substantially built, and the whole appearance of the city is well calculated to impress a stranger. Montreal abounds in churches, many of them being of the richest style of architecture, two of which I may allude to particularly. The French Cathedral, "Notre Dame," is the largest and most imposing building in America. It is built, as are all the prominent structures in this city, of limestone. This material, while it is finer and more beautiful than our heavy granite, is not near so durable. The cathedral is situated in a central part of the city; and appears the point of attraction to all Montreal. Its doors are ever open, and from "early morn to dewy eve," a continuous tide of humanity is pouring in its doors. "Notre Dame" is 300 feet in length, 110 feet in width, and 114 feet in height—on either of the front corners rises an immense square tower 250 feet from the ground, 29 ft. higher than our Bunker Hill Monument. In one of these towers is suspended the monstrous bell, whose deep, heavy tones peal so solemnly through the vicinity. This bell is 6 ft. 2 in. high, 8 ft. 2 in. in diameter, and weighs 29,400 lbs.

The church is capable of seating 10,000 persons, and when the aisles are provided with seats 15,000 can find room within it—it has a double row of wide galleries one above the other, capable of containing vast numbers. The external appearance of the church is grand and imposing, but the interior is coarse and unfinished. Some of the paintings that grace the walls are the finest specimens of art, but many of them are mere daubs, with more color than beauty. The worshippers seem to pay no attention to the crowd of visitors that irreverently throng the aisles and gaze at the pictures with indecorous remarks. I observed one poor fellow who looked as if he had been on a "spree" beyond proper limits, bow with the utmost reverence to each picture in succession, muttering at every prostration a suitable prayer, until he had gone the round—departing from the last with the most apparent satisfaction, and in all probability prepared for another struggle with Bacchus.

Two roughish boys likewise were growling a Latin sentence designed for a prayer with wonderful haste, which my conductor assured me was a prayer for great humility. I was very glad to be so informed, for the indications were far more favorable for the reverse. Popery exists in this city in all its glory and power. I was told by good authority their fetes exceed in magnificence and expense those of any other country. Popery is purer, however, than among the Irish in our American cities. The French priests are regarded as good men, and preach with earnestness and fervor after the style of Massillon.

The Wesleyan Chapel is the largest Protestant Church in Canada, and the most commodious Methodist Church in America. I have never seen a church combining so many excellences of architecture as this. Every foot of space is employed to the best advantage. The seats are arranged in the circular style, very compact and comfortable. The gallery is much higher than in any of our churches, and holds by far the greater proportion of the worshippers. I did not learn the dimensions of the building, but the pastor assured me it would comfortably seat 2,500, and on extra occasions 3,000 could be crowded in on all public religious occasions by the Protestants in Montreal, as is the Tremont Temple in this city. On the wall beside the pulpit is a seal bearing this inscription: "To the memory of Rev. Robert Lusher, died July 10th, 1849." I observed several others of a similar character upon the walls. I wish this method of preserving the memory of our fathers would prevail in our churches in Boston—it certainly would cost but little, and no objection could be held against it.

If any of our friends design to build a church and wish to combine the most spacious accommodations with the most limited area, let them secure the model of this building. The area of this church is not larger than that of the Bromfield St. Church, in Boston, yet it will hold nearly three times as many people.

The Rev. Mr. Jenkins, the pastor, is much beloved as a Christian, a gentleman and a scholar—his qualifications as a minister and platform speaker are of the first order. It is his custom to repair to the vestry of his church at 2 o'clock each afternoon, and remain there to receive calls from his society upon business, or to converse with any who desire religious advice, &c. He designs making a visit to our next General Conference. There are two other beautiful Wesleyan churches in Montreal.

We were fortunate in being present at a drill of her Majesty's troops. The men certainly handled their muskets and moved their feet with astonishing mechanical skill. They resembled so many automata dressed in blue breeches and red coats, wound up and moved in unison by a fat, bottle-nosed gentleman in epaulettes, on a wiry horse. I have been educated to entertain no very exalted opinion of the paraphernalia of war, and certainly the exhibition I witnessed here, though superior in a military point of view, did not remove my prejudices. One of these specimens I encountered on the boat while crossing the Lake. He was a tall Johnny-raw, with a sandy complexion, sandy eyes and sandy hair, about 20 years of age. He wore striped green breeches, fitting tight to his crooked spine, and a flaming red coat with an extravagant profusion of brass ornaments, with a white bunch of wool on each shoulder, set off with faded tinsel edgings in abundance. When I first beheld the animal I was prodigiously frightened, and thought I had gotten into a travelling menagerie by mistake; I could not resist the impulse to talk a little with the head above the bunches of wool, and though a very sober man as I withal, I approached him with an ill suppressed disposition to be merry at the expense of his profession. I pity her Majesty's hold on the Canadas if it is to be maintained by such warriors!

But the music rolled forth at that parade by the regiment band exceeded anything I ever listened to—it was perfect. When the fifty instruments in unison touched the first note of the rich inspiring air, "God save the King," every head bowed in reverence, and as it swelled upon the still air, every heart of the thousands collected felt its inspiration, while more than one moist eye attested the power of music over the emotions. I wish we could have a respectable national air—one identified with our nation's glory and honor, and at the same time elevating, soothing, and inspiring. This same band supplied the music for a grand promenade ball given to the officers of the garrison in our hotel; and I could not repress a feeling of mortification, when from my chamber I heard the rich, solemn harmony of England's national air, followed by the wiry jingle of "Yankee Doodle," played as a compliment to the Americans present.

Immediately in the rear of the city rises a large hill from which the city derives its name, Mont Royal. We took a pleasant ride around this infant mountain. On its side near the summit is the fine residence and park recently occupied by Lord Elgin, Governor General of Canada—it is now used as a common inn. The scenery from this house is of the richest and most varied character—on the left rolls the broad sheet of the Ottawa, on the right the St. Lawrence, while between them are golden fields of wheat, broad green plains and massive forests. The whole combined, presents the appearance of a gorgeous landscape painting set in a silver frame.

Lord Elgin rendered himself extremely unpopular a few years since by giving countenance to an obnoxious movement, and a strong feeling still prevails against him here, so much so that he did not dare to pass through the city on his return from Europe, but took the route of the States on his way to Toronto. The farms in the vicinity are chiefly tilled by the French. The soil appears rich, but is not carefully or wisely cultivated. The houses are small, low, and generally have a neglected appearance. The city of Montreal have quite an exalted opinion of their environs, but to the eye of a Bostonian they are comparatively tame. No city on the continent can equal ours in this respect.

I was informed that "Shadrach," a personage of much recent notoriety was the proprietor of an eating saloon in the city, and was doing well; never being particularly interested in that gentleman I did not venture a call upon him. On the summit of a large hill, just below the city, on the opposite side of the river, a Catholic Bishop some years since had erected an enormous cross covered with polished metal. This cross could be seen miles away, and was designed as an object of worship to all within viewing distance. But alas for the ambition of the builder, a strong wind laid it low in a short time, and its recumbent position amid the tall trees has never since been changed.

With an adieu to the city and the very kind friends we left there, we stepped on a steamer for Quebec.

The sun retired in splendor—
"Twilight let her curtain down,
And pinned it with a star."
midnight stole upon us with solemn tread, and we were in the land of dreams.

T. STREET.

For the Herald and Journal.

CAMP MEETINGS.

A TRIP TO VERMONT.

On the 11th of July we left our goodly city for the Green Mountains, and soon found ourselves out of the old Bay State, and introduced into the Granite, making here and there observations as we passed the scenes of the village. We looked for the first time upon the old mansion where the great statesman, Daniel Webster was born, and passed on to the White River junction, where we had about forty minutes to wait for the cars, in which time we looked upon the variegated charms of nature with a glow of satisfaction. Here three railroads meet, one from the south, that goes through Keene and Fitchburg, and the other through Concord and Lowell, both leading to the "City of Notions"; the other road runs north into the State that Dr. Pisk once said, was the garden of New England. This is true in more than one sense; it is rich in the soil of its meadows and valleys, its mountain scenery, and in its democratic equality, and great remove from a mean aristocracy. Here people live to enjoy life with each other. The villages we passed were of fine appearance, and the grounds gave signs of large improvements. At about 8 o'clock in the evening the cars stopped, and the conductor notified us that we were at Newbury, Vt., far famed for its beauty, retirement and academic privileges. In looking out upon the platform, we saw a number of students, and among them was our eldest son, who has spent some nineteen months here acquiring for himself an education; our prayer is, that usefulness may mark his future course. Here too our daughter has spent a year, and if Providence smiles will spend another. Their attainments have given us great satisfaction; largely, because here they have both obtained the blessings of pure religion, and made rapid advancements in education. Spending the night here, we proceeded on north the next day by private conveyance as far as Cabot, 26 or 30 miles beyond Newbury. Here we looked upon the hills and valleys that formed a small part of our scene of labors 25 years ago; and many that could well remember hearing the Gospel from our lips; but how time had furrowed the faces of very many, while many others have long since found their last resting-place in the grave. We had the privilege of once more preaching to that people the word of life and salvation; they heard—and as the past days were thought of and referred to, many a tear started in the eye of the hearer. We put up with our old friend and brother, Joseph Lowe, whose acquaintance we made some 25 years ago,

and found him on what is known as the Judge Dana place, where many times we have found a home under the Judge's roof in by-gone days. We found in Bro. Lowe the hospitality of former days, who with his excellent lady made us feel perfectly at home. May their spiritual blessings be as abundant as their temporal. The society in this town are entirely remodelling their church, and erecting a spire; this is as it should be. Methodism is strong here, and advancing.

After spending the Sabbath with this people we took an early ride back to the beautiful town of Newbury; and as we came over the hills and through the valleys, beholding the enchanting scenery as the sun came out from behind the distant hills, we could but exclaim: a "morn amid the mountains," how sublime, how majestic! Soon we reached again the valley of the ever rolling Connecticut at the village of Wells River, and proceeded to Newbury; this place is attracting on account of the morality of its inhabitants, and the pleasantness of its scenery. The academy here is in a flourishing condition; at the spring term that closed in May there were 312 students; they rushed in until accommodations could not be obtained, and some were obliged to leave.

The academy building makes a very good appearance now, though they are intending important improvements. The public common is very fine, well supplied with ornamental trees, and sufficiently spacious for another building for the Female Collegiate Institute; and then the church, the common, and the buildings, would compare with very great beauty. The desirableness of a female college cannot, we think, be questioned. Cannot the New England Methodists sustain such an institution? Certainly they can, and ought to do so; such a college exists in Cincinnati and also in Michigan; but in all the New England States and the States adjoining, no such attraction is held out to our daughters. This is an enterprise in which all the Eastern Conferences ought to unite, and render permanent and strong; we can but hope that the day is not far distant when we shall have such an educational point to look to as the place where our daughters may be made as "corner stones polished after the similitude of a palace." The question now comes up, where is the most appropriate place? We think Newbury, Vt., is the very place in preference to all others, because they already have the grounds; besides, it is a central point for Massachusetts, Maine, New Hampshire and New York; and no better location can be found for health, morality and beauty of scenery; they already have a church, a college, a small scale; i. e., with a limited number of students, who can regularly graduate and receive their diplomas. We throw out these remarks as a hint, hoping that such a college will soon be in operation on a large and successful plan, well endowed and strongly patronized. The institution here has a strong, energetic and efficient man in Rev. J. E. King, to take the lead of all their interests, who occupies the two-fold relation of President of the Female College, and Principal of the Academy. He is aided by a faithful and diligent Faculty, who put the school in a high position for usefulness and efficiency, occupying, we think, as high a rank as any in the land of its kind. They have a spacious boarding house, kept by a faithful and energetic man, who takes pride in keeping a well regulated house and setting a good table. Finally, the school in all its interests merits high respect and extensive patronage.

We should here state as a matter of interest, that at this place there is a Mineral Spring, the waters of which are highly medicinal, and attract the attention of very many from the South, and elsewhere, to drink of the waters and breathe the mountain, balmy air. At the Spring House about 120 names were booked in some four or five days.

If we should add anything more to this sketch of our trip, it would be in reference to the excellent moral and religious influence exerted in connection with this institution; it is made a prominent object by the Principal, who spares no pains to do good. May the great blessings of the Gospel of our Lord and Saviour Jesus Christ be abundantly vouchsafed to all that gather here, both to teach and to learn.

A. D. SARGEANT.

For the Herald and Journal.

CAMP MEETINGS.

"Can God furnish a table in the wilderness?"—Ps. 78: 19.

This is the language of unbelief. Here they who were of "a doubtful mind," question the power of God in the wilderness. The Lord called them to go three days' journey into the wilderness to sacrifice unto the Lord their God. But this ancient people were not, it seems, all of one mind and one heart in respect to their camp meetings. Some there were who desired to go into the wilderness to sacrifice unto God—a few souls were "willing and obedient," but many were doubters about this sacrificing time in the wilderness; they thought they might as well sacrifice at home or in Egypt. Why all this sacrifice of labor, time and money, for the "feast of tabernacles"? "Are there no altars in Egypt?"

As the appointed time approaches, hear Moses the minister of God, inviting kindred and friends, saying, "We are journeying into the place of which the Lord said, I will give it you: come thou with us and we will do thee good; for the Lord hath spoken good concerning Israel." Verily the servant of God felt the need of the presence and co-operation of those invited, while in the language of pathetic, earnest entreaty, and assurance of mutual good, he continues to plead with those of "another spirit,"—line divided, the lingering ones. Halting between two opinions, and the decided objector who says, "I will not go." Hear Moses further urge his plea with his father-in-law, right on, in the face of that disheartening and indecorous positivity, which without qualification abruptly says, "I will not go." And he said leave us not, I pray thee: forasmuch as thou knowest that we are to encamp in the wilderness, and thou mayest be to us instead of eyes. And it shall be, if thou go with us, yea, it shall be, that what goodness the Lord shall do unto us, the same will we do unto thee. This is personal effort in earnest! An example worthy of our faithful imitators.

We, as a Methodist people, believe that the God of providence calls us to go into the wilderness to sacrifice unto the Lord. God has for many years set his own seal to this providential call and work. The fruit is good. "The harvest is great." Now our yearly "feasts of tabernacles" are at hand, and let there be no objection among us. Let there be none found asleep or indifferent—none who shall linger or look back. Such we have seen; of such we have heard. My brethren, these things ought not so to be.

Do I hear any among you saying again, "we are not able" to go up to the yearly sacrifice of the wilderness—"I am too poor to go, or to help others to go." Do you profess to be a Methodist? Are you in the "poor-house," or anywhere else distressed with poverty? Come to the camp meeting, and we will help you, for here we often make "a contribution for the poor saints." Come in faith, and you shall be blessed, and return "rich in faith and good works."

Not able, or not willing are you to pay out a little money for camp meeting—a dollar or two for yourself and family, if you have one, and twenty-five cents yearly for the ground, fixtures and annual repairs? What, not willing to pay twenty-five cents for this special privilege and benefit to your own soul—nothing for your friends and neighbors who would go, and nothing for the general good of the cause on this great and glorious occasion? O, poor soul, do you want to go to heaven or help any others there in a *cheaper* way than this? I say, it is to be feared that you will lose your own soul, and be a stumbling block to others.

To others it is written—"Say not ye there are yet four months, then cometh harvest?" (at our quarterly or protracted meeting.) "Behold, I say unto you, lift up your eyes and look on the fields; for they are white already to harvest." And he that reapeth receiveth "wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together." "Four months?" "Boast not thyself of to-morrow, for thou knowest not what a day may bring forth." Do not, as you would if you had heard from above the message, "This year thou shalt die."

Then let no one say this year, "can God furnish a table in the wilderness?" or in unbelief and prejudice say hastily, "I will not go." Remember the worldling who says, "I pray thee, have me excused." Be warned by the "lovers of pleasure more than God," who say, "Therefore, I cannot come." We are out with enlisting orders, and the word of command is, "Be of good courage"—"Go forward." We will report ourselves in due season.

We have good hope in God, while we are preparing for this campaign. But we have reason to fear for many of the people, in various sections, who have "little faith," and are out upon the high tide of the love of "GAIN," under the constant high pressure of worldly business, "careful and troubled about many things," and driven on in the strong current and spirit of those who "make haste to be rich."

O, how "many" strive for the things of this world, and press on to the city of destruction! How "few" strive to enter in at the strait gate of ETERNAL LIFE! If from our hearts we say anything to you, we are constrained to say with St. Paul, "I stand in doubt of you." For you, my brethren and kinsmen, "I have great heaviness and continual sorrow of heart." God only knows what blessings we might by grace bestow on you, and your families and friends, if we had always your faithful co-operation—heart and hand with us in all our work, from the beginning to the end of all the means of grace, ordinary and extraordinary, at home and in the tented grove, through our one or two years' appointment with you. "Doubtless we should return bringing our sheaves with us." An increasing number from the camp meeting, of such as are saved, would be added to the church. We should return to our Annual Conferences laden with our sheaves, for a good report. 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